

The
**CHRISTIAN
CENTURY**

A Journal of Religion

The League and the
Nation's Mood

An Editorial



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NOV 15 1920

OUR DEBT OF HONOR

The International Convention

At St. Louis

Adopted the Following Resolutions Submitted by the

Committee on Recommendations

"By the advice of The International Convention in 1919, and by the action of each of the underwriting organizations in convention assembled in 1919, these organizations are obligated to the extent of their underwritings and their obligations must be met. It is the desire of the executives of these underwriting agencies that no dollar given specifically for missions, benevolence and education, shall be taken to pay the underwritings.

Therefore, we recommend that these underwriting agencies set up such organization as they deem best or use any existing organization to raise the amount legally due The Interchurch World Movement, by voluntary contributions from churches and individuals.

In connection with the underwritings, we recommend that the Board of Education co-operate with the United Society in whatever plan is adopted to raise and pay the underwritings, and that all underwritings be included in one sum and be raised by a united campaign and applied without discrimination in the liquidation of said underwritings."

*\$600,000 is Needed to Meet
Our Underwritings*

We Plan to Pay Our Debt of Honor December 12

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Committee on Underwritings

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ST. LOUIS, MO.

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THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

A Prayer of Appreciation of Little Children

AMONG the multitude of Thy gifts, good Father, we would thank Thee especially for the little children Thou has entrusted to our care. What blessings they have brought to our households, what joy and revelation to our hearts! Their helplessness and dependence greaten and enrich all those who have part in their upbringing. Their laughter and song rebuke our doubt and gloom. Their freshness of outlook and their constant wonder at the processes of nature and the facts of life keep us reminded of the vast field of experience that lies unexplored beyond even the wisest of us.

We would learn the lessons Thou dost teach us through their lips. We would read the deep truths of life Thou hast written in their yet untempted eyes. Forbid that we should accept the presence of these little ones and fail to discern the clouds of glory which trail their entrance into our hearts. May they be forerunners of Thee, O Thou Spirit of joy and hope and growth. May they open our hearts to much more than themselves, so that as they grow older and leave our arms and our hearthside there may remain with us for all the years the priceless gifts they have brought us from Thee.

O Lord, give us wisdom and strength to guide their young feet. It is as if Thou hadst put their destinies in our unworthy hands. Thou who didst make us all, it is as if Thou hadst made us sharers with Thyself in the spiritual creation of these little lives. So much of what they shall become is in our keeping. May we be equal in strength, in patience, in foresight, in powers of companionship, in childlike graces of soul, to this most grateful burden with which Thou hast blessed our hearts. Above all, may the

spirit that was in Jesus be in us also, who held little children in his arms and blessed them and made one of them the immortal symbol of his kingdom. Amen.

The Pilgrim Heritage an American Possession

THE heritage of the Pilgrim Fathers is confined to no one denomination, nor to one section of the nation. It has passed into the veins of our national life, and belongs to us all. The democracy of American churches, expressing itself sometimes through democratic forms of organization and sometimes in spite of them, came from the little company that landed on Plymouth Rock. The evangelical churches of America have no use for a "priesthood" in any sense that would involve some men with divine prerogatives which are not bestowed upon all Christians. With the men and women who embodied the teachings of John Robinson came a robust conscience which was capable of making clear distinctions between right and wrong. If America has not always been right in her attitudes, it is still our glorious belief that she has often been right. In our churches there has been that clear preaching of right and wrong which has made the American pulpit strong in its ethical influence, even though it may have seemed sometimes to lag behind the pulpits of Europe in intellectual power. The most precious and vital element in the Pilgrim heritage is the sense of divine providence. It is sometimes hard to see what God is doing in his world. Sometimes the evil in men's hearts delays the thing which is well pleasing to him. But God moves forward to the accomplishment of his great age-long purpose. In the eyes of the Pilgrims both the individual life and the national life are evidences of the out-

working of the divine will. It is this God-consciousness that our prophets must revive for us in the days when moral idealism flags.

The Red Cross Roll Call

RED CROSS is now in the midst of its annual Roll Call. This great humanitarian organization deserves the fullest support of every Christian. It goes everywhere doing that most practical of Christian and humanitarian tasks under the symbol of the blood red cross. Its budget for the fiscal year beginning July 1, 1920, is for \$45,200,000. Of this sum three-fourths will be expended in foreign lands and one-fourth at home. It is still caring for refugees from the battle areas and has local committees organized in some 4,000 villages and communes. It has worked wonders there in bringing back the spirit of hope, in teaching public health, child welfare and other forms of American social welfare work. It is doing a heroic work in devastated Poland. There are 5,000,000 war orphans, many of them without home and shelter, whom they wish to aid. The horrors of war are even more terrible after war because the weak and helpless sink into despair.

The Anti-Saloon League and the Elections

THE Republican landslide carried into office the candidates of the Thompson-Lundin machine in this city and throughout the state. Several issues were involved, but the clever tactics of the machine leaders kept to the front the duty of voting the straight ticket. Never have the bosses put before the people alternatives so little inviting. There was no enthusiasm for either of the candidates for governor. But the one issue of significance was the restraining of the Thompson combination. The sinister nature of this power in the politics of the city and the state has only just begun to disclose itself in all its proportions. For this reason even so important an interest as that of temperance was subordinate for a time to this foremost question. Mr. Small, the Thompson candidate, was reported to be personally a dry candidate. But all the tendencies of the crowd with which he is associated are of a different character. Senator Lewis was reported to be favorable to the wets, but his denial of this fact was less important than the dominance of the supreme issue of the campaign. It was unfortunate that there could not have been a more clearly defined contrast in the candidates. But in the circumstances there seemed to a great host of voters just one thing to do, and that was the effort to repel the Thompson raid upon all the better interests of the city and the state. In this emergency the Anti-Saloon leader, Mr. Scott McBride, sent out an appeal to the voters to support Small on the ground that Lewis was wet. We regard this action as most unfortunate. It produced a profound sense of depression in the minds of thousands who have hitherto been staunch friends of the Anti-Saloon organization. The prohibition law was in no degree jeopardized by the candidacy of

Lewis. That law cannot be defeated or abridged by any candidate or set of candidates. There was a much larger issue at stake. The Anti-Saloon League may not have exerted much influence in swelling Small's majority. But it put itself in the unhappy position of favoring the wrong group in a moment when every moral element in the community needed to register unitedly. Many of its friends feel that it was poor politics to play in a moment of crisis.

The Goal of Freedom

IN the French revolution it was assumed that if king and nobility were destroyed, there would be freedom for the people. How fallacious and inadequate this conception was, history records. The Marxian propaganda, and more particularly the Bolshevik propaganda, assumes that the people will have freedom when they have money in their pockets, and have gotten rid of a capitalist class. If there is any spot in the world where there is less freedom today than in Russia, it would be hard to find it. In other sections of the world, freedom means the absence of police interference, or some other purely political thing. The goal of freedom is like most other ideals—it is a receding goal. False prophets say "Lo here" or "Lo there;" but we are always disappointed when we seek our pot of gold at the foot of the rainbow. Every true American believes that under his democratic form of government he enjoys more freedom than peoples under other forms of government. He believes, besides, that under a reconstructed industrial system popular freedom would be greatly extended. But the average American has not yet learned that true freedom springs from the inner life of the spirit. He does not know that Aesop the slave was more free than old Money-bags of a New York suburb. There is a slavery of ignorance, a bondage in sin, a constriction of life through egotism, which makes of small value any freedom which comes by way of industrial reform or the overhauling of governmental machinery. This spiritual fact does not discredit political and economic action, but to discern it is to keep the balance of life as it was revealed by our Lord and has been perennially confirmed by experience.

The Church Elevates Its Standard of Teacher Training

AN old saw asks, "When is a school not a school," and the answer is, "When it is a Sunday school." Sunday schools have all too often been merely an assembly of children gathered to sing and to listen to short and, in the main, impromptu homilies. Teaching as an art had not been discovered by the majority of the class leaders, and the material given tended to be mere recital of Biblical facts. Even the earlier teacher training manuals were scarcely more than a potpourri of Biblical facts. Teacher training is now developing into something much more meaningful. It is seeking to make Biblical truth function in the child's experience. The teacher of Sunday school children needs to know child nature quite as

expertly as she knows Biblical lore. Hence the courses now emphasized are child psychology and didactic methods. The two things most needed are a serious acceptance of the work of Sunday school teaching and the adoption of methods that will relate lesson material to the child's daily moral, religious and social life. The child lives and learns by doing. Instruction that does not function in his doing finds little rootage in his character. It is one of the most hopeful signs of progress that all the Christian communions are setting higher and more worthy standards in the pedagogy of religious education. An instance in point is that of the Disciples who are trying to organize 1,000 teacher training classes on modern principles, with 10,000 enrolled in them.

The Independent Voter

THE avalanche this year made ineffective the efforts of the independent voters for good government. It is interesting to note, however, that the independency has been a growing factor in our political life. Mr. Len Small was elected governor of Illinois but ran nearly a half million behind his ticket. Except for the presidential tidal wave he would have been defeated. Governor Smith failed of election in New York but the number of people who scratched their tickets for him in New York is greater than has ever been known in any state in any election in American history. The cry of the party leader, "Vote it straight," has come to be thoroughly discredited. The Socialist vote is probably to be accounted for also as an evidence of independency. It is not likely that more than a million people have been converted in a single year to the Marxian doctrines. It seems more likely that many people were profoundly disgusted with the alternatives presented by the two leading parties, and in desperation a million votes of protest have been placed where they would have the most influence on the old party leaders. In practical results the independent vote has seemed this year to fail to accomplish anything at all. In reality it has accomplished a great deal. Those wise gentlemen who fix up our platforms and who dominate our conventions will never miss the lesson of the protest vote this year. They will know that this vote in a less extraordinary year would have upset their plans in many states. We may hope that next time clearer statements and more leader-like candidates in both national and state issues will be our political portion.

The Choice of a Church

IN the days of the fathers, the search for a church home was the quest of doctrinal truth. The theological debate gathered together groups of earnest souls who thought that through this method they might be able to locate "the true church." The emphasis has been shifted to quite other considerations of the personnel of various congregations. A worker from First Presbyterian Church gets a desirable family by proving that Second Presby-

terian Church has in it more working people! Under this process the churches tend to group themselves along class lines, and the democratic catholicity of Protestantism becomes a vanishing dream. It is not to be denied that the choice of a place to worship is in part a social thing. But the man who chooses a church home as a good place in which to make friends who will buy his pianos has no conception of what a church is. In every city there are churches with large territory and a small working force. In the same city there are churches with less territory and a larger working force. As between the two churches, the earnest Christian will choose the church in which he is most needed. There is a growing number of earnest people who accept the local church of their immediate neighborhood without regard to its denominational affiliations, provided that church makes no demands upon them that violate conscience. Of course, a man who was an ardent believer in Christian union could not unite with a belligerently sectarian church. Nor could a man of thoroughly modern spirit unite with a church narrowed and reactionary. More and more churches will define their parishes and be able to claim all the people therein. Denominational and creedal considerations are of less importance than the social and spiritual needs of the people.

Taking Europe the Facts About Prohibition

THE CHIEF contribution Americans can make to the cause of temperance in Europe is to take them the facts about the social, moral and economic effects of prohibition in the United States. At the recent meeting of the Fifth International Congress of Surgery Dr. W. W. Keen, its president, gave notable attention to prohibition in his presidential address by relating the results in his home city of Philadelphia. He showed that admissions to the municipal lodging house had dwindled in one year from an average of 11,175 to 2,304 in the months of January and February; that the inmates of the House of Correction had fallen from an average of 2,000 to less than 500 in the same period; that in the last six months of liquor sales the number of arrests for drunkenness numbered 17,114 and that in the first six months of prohibition they numbered only 6,509. Like figures were furnished regarding hospitals and charity patients and other forms of delinquency and dependency which thrive on liquor. Dr. Keen pointed out that these facts obtained even when liquor stocks were on hands in large quantities and law evasion common. He argued that the results will grow more and more salutary as stocks are exhausted and law enforcement is more adequately established. The great surgeon closed his treatment of the question with an appeal to the Congress of Surgery and to his profession generally to conduct campaigns for prohibition in order that the good experienced might be made universal. The Scottish local option elections are now in progress. The liquor interests are spending money lavishly. The Scottish Labor Party has passed a resolution in favor of total prohibition. Many areas will be won and a wedge

will be driven which will ultimately cleave the liquor trade from the British commonwealth. Dr. Saleeby predicts that five years will put the United Kingdom dry.

The League and the Nation's Mood

ELECTION results will be interpreted in many ways by the Christian minded citizenship of America.

Churchmen, no less than secularists, look at political questions from diverse angles. The mood in which they will receive the story of the great landslide will differ according to temperament, association, conviction, personal interest and such like factors which determine the judgments of minds professedly religious as well as of minds unaccustomed to thinking of public events from the religious point of view. In the partisan atmosphere of the past two years there has come to be a general feeling of disillusionment and depression among churchmen. In the League of Nations' idea the typical church mind conceived itself to have a stake more vital and precious than in any political issue that has been presented to the electorate in recent history. The great majority of ministers, the leaders of most of the more general church organizations like the Federal Council of Churches, the Church Peace Union, the great missionary societies, and all such agencies representing the more advanced idealism of the national mind, as well as the religious press, took a strong stand, with approximate unanimity, for the League of Nations. These groups have resented with bitterness of soul the long delay in ratification, due to the opposition which Republican leaders aroused against the League.

Conventions of nearly all the denominations endorsed the League of Nations. In so doing they implied, if they did not declare, that it was the duty of Christian men and women to support the President and his party in the solemn referendum to which the League was to be submitted. It was taken for granted that bodies of churchmen would lend their aid to an effort whose aim was interpreted by the President in terms so idealistic, unselfish and essentially Christian that not to support his project seemed to put one on the side of those who had no faith in brotherhood and the Kingdom of God. Most of the international Christian conferences held in Switzerland last summer, as for example the Conference on Faith and Order at Geneva, passed resolutions favorable to the League and to Mr. Wilson's campaign on its behalf, with practically no suggestion of a contrary opinion by the American delegates present. Scarcely a denominational journal in America could be found on the opposing side. Religious editors could speak safely enough in favor of the League and of Mr. Wilson, but an editorial tending to cast doubt upon the League or upon one's Christian duty to support it at the polls brought a hostile and threatening reaction from the paper's constituency. The churchly minded, in general, went on the assumption that our Christian ideals in world affairs were staked on the

outcome of the controversy over the League of Nations.

Now that the election is past, now that Mr. Wilson's party is defeated and the League of Nations is declared by the President-elect to be "deceased," the conscience of the Church must either find a reinterpretation of the event or sink into something akin to cynicism. It is a moment of great peril to the fine fabric of social idealism which has painfully been woven in the consciousness of modern Christianity. The League of Nations' idea kindled the Christian imagination of America. There was so much in the great dream that corresponded to the more familiar idea of the Kingdom of God, which Christian leadership is increasingly coming to regard as the normative idea of the Gospel, that the overwhelming refusal of our citizenship to approve and accept it is almost a paralyzing rebuff to Christian faith. Moreover, the churches, through their official representatives and organized agencies, went about as far into the thick of political controversy as they ever did before. On the face of the returns it will be easy to argue that the church is impotent and ineffective in direct political action. There are sure to be many minds which will be convinced that in the results of the election the church should find a mandate to return to her sequestered status, where her business would be to deal with the personal side of religion only, leaving to other agencies the reconstruction of the social world order.

Against both these forms of reaction and disillusionment it is now the duty of all men of undismayed courage and faith to stand. Open-mindedly the situation must be faced anew. Perhaps the defeat of Christian ideals is not so grave as pre-election emotion assumed. Perhaps the stake of Christianity in the success of Mr. Wilson's party or the adoption of Article X was not so great as the church's formal resolutions indicated. Perhaps the essential thing that the Christian conscience wants done will be done by the Republican victors. Sorrowfully as one's heart may go out to the President, whose tragedy seems to us now more colossal than that of any figure in American history, it may at last fall out that the goal he aimed at will be gained under other nomenclature.

A deeper view of the election results will, we believe, convince the Christian intelligence that the overwhelming "repudiation" of the League is more apparent than real. The explanation of the election is psychological rather than ethical. From the beginning, political sagacity has sensed the inevitable desire of public opinion for a change of administration. Platforms and candidates and "paramount issues" were quite subordinate to this urge of popular feeling. This desire for change grew out of many causes. The present administration bore the burden of levying the enormous taxes needed to carry on the war, of censorizing the expression of private opinion during the war, and of galvanizing the national spirit into a high degree of patriotic emotion in order to sustain the gigantic responsibilities which the nation had assumed. With the end of the fighting a psychological relaxation was inevitable. The moral fervor with which America went into the war was not so deeply moral as we felt it to be. Certainly it lacked the moral depth which obtained in the

case, say, of Great Britain, and in the case of either North or South in the Civil War. Our participation was more a matter of emotional contagion and pride than of seasoned and deep-rooted conviction. It required no prophet to predict a relapse from an emotional state which was worked up largely by artificial means, and which had no very realistic background against which to support itself.

To point out this aspect of the national mood is not to condone the materialism and spiritual indifference into which large sections of our citizenship have fallen since the war. Against this relapse all moral leaders must bring to bear the full weight of their condemnation. But the condemnation should be backed by understanding. The relapse is neither deliberate moral reversion, nor wanton disobedience to a heavenly vision. It is essentially an emotional slump, analogous to that which churches and communities addicted to revivalistic intoxication experience after the artificial stimuli of the revival season have been removed. It is too much to expect that moral ideals from which a people draw their sanction for entering upon war and which sustain their morale during war shall persist in full force after the war is won. This is to credit war with infinitely more moral significance than it possesses. The fact is that while we may regret the reaction toward sordidness and selfishness in personal life, toward sectarianism in the church and toward the narrower ideals of nationalism in the state, such a temporary mood could have been anticipated by any one who took human nature into consideration at all.

But how shallow this mood really was, in its political aspect, is indicated by the fact that, though the Republican party seemed determined with one hand to cut the cord with which Mr. Wilson had sought to tie the United States in with the rest of the world, the party was plainly groping with the other hand for some device by which to carry out the ineradicable hope of world unity. For vote-catching purposes the Republicans capitalized the slump of popular moral fervor. They appealed to nationalistic self-interest and to the traditional fetish against European alliances. But by a true instinct the party leaders sensed the deeper fact that an international conviction had defined itself in the depths of the American soul and that though it might be momentarily eclipsed, no administration could avoid reckoning with that conviction sooner or later. In spite of a sop given to the irreconcilables, like Senators Johnson and Borah, for purposes of campaign unity, Mr. Harding has come through with unbroken pledge to establish some kind of association of nations in which the vital interests of the United States shall be fully safeguarded, but which will function to prevent war and to further international good will. This fact should reassure those churchmen who invested their faith and hope in Mr. Wilson's League of Nations and who, since election day, have been disposed toward pessimism.

Another consideration of prime importance offers more than a ray of cheer. The really Christian objection to the Covenant of the League never became a campaign issue at all. It did not lend itself to Republican use or it

surely would have been exploited. This objection to the League does not concern the League itself, but the Treaty in which the Covenant of the League is implicit. There is a sizable, though politically ineffective, body of Christian opinion in the United States which refuses to accept the dogma that Christian ideals were vitally at stake in the partisan discussion of the League. The whole bitter discussion over Article X and the Lodge reservations has seemed to these minds a stupendous logomachy. With or without Article X, with or without the Lodge reservations, they hold that the League would have been acceptable if it could have been considered on its own merits. But it could not be considered on its own merits, neither by the Senate nor by the electorate. It was inextricably woven into the Treaty of Versailles, whose terms and conditions were conceived in a mood more like the mind of Nietzsche than like the mind of Christ. You could not take the League without taking the Treaty, and, except as the Socialist party brought it in, the Treaty, as such, never was involved in campaign controversy.

To many who try to follow Christ it has been a matter of amazement that His church in its conventional and official attitude found itself straining at the League reservations while it swallowed the Treaty with ease. Those who hold, as *The Christian Century* does, that the Treaty of Versailles is a betrayal of the ideals for which the United States entered the war, and itself the breeder of other wars, hold that the United States ought not to make itself party to that Treaty. They therefore regard more optimistically the prospect now before us than do those who, looking at the Treaty, see only the League of Nations. In Mr. Harding's election there is not only positive hope of our entrance into a League of Nations,—even though it bears some other name,—but there are good grounds to believe that Mr. Harding's league will have no connection with the Treaty of Versailles. If this proves to be so, the United States will be left free to make peace on its own terms with Germany and thus to make its exit from the war as righteous and honorable as was its entrance into it. If the election of Mr. Harding results, as it seems likely to do, in the disentangling of the League idea from the Treaty, it opens the way for the reassertion by the United States of our championship of those ideals of world conciliation of which the Fourteen Points became the symbol and which the Treaty of Versailles trampled ruthlessly under foot.

Whether our undiscouraged reading of the election results is warranted or not, the call of the hour to every Christian and to every Christian agency is not lacking in clearness. The great fight for brotherhood, the fight against a privileged position for one nation, even though that nation be our own, the fight for the world-wide organization of the interdependent life the nations are actually carrying on, the fight, in short, for a leaguizing together of men as men the whole world over—this fight must be kept up. It can know no ending until the Kingdom comes—the Kingdom of brotherhood and justice and service wherein the will of God is done even as it is done in heaven.

Reduced Fares for Ministers

THE return of the railroads to private ownership from government control has raised the question in the minds of very many ministers as to whether the special rates granted to the clergy would be continued. Before the war the practice was not uniform. Much greater privileges were granted to ministers and other groups in the western areas than in the east. With the advent of the United States Railroad Administration a uniform plan was devised, and the coupon books issued to ministers, missionaries and others doing religious and charitable work permitted travel on all but a few of the railroads at one-half fare.

Now, however, there is no assurance of the continuance of this practice, and many ministers have written to the Federal Council of the Churches, and other interdenominational bodies, asking that their influence be used with the railroads to secure similar concessions in the future. We are not particularly concerned with the attitude the Federal Council shall take in this matter, but there are certain facts that ought to be kept in mind. The entire practice of granting special privileges to clergymen and similar groups we believe to be wrong and discreditable to the men and women who receive them. It is a survival of the time when the minister was understood to be a half pensioner upon the good will and charity of the community. Tradesmen of various sorts made to him concessions and discounts, not because he was more truly entitled to them than other people, but because there was a tacit understanding that he was underpaid, and the community should assist in making up to him what his congregation declined to grant.

The ministers are still underpaid, but not to the extent formerly prevailing. Their compensation is much more respectable and adequate, and they have ceased to be the mere beneficiaries of kindly disposed people. Merchants of all classes have ceased to grant the clergy special discounts, except in rural communities. There is no reason why the railroads should. If these traffic organizations can afford to offer a lower rate to any class, the entire public ought to have the benefit of a proportionate reduction, and no discrimination be made. The minister and others who have been the recipients of these favors would have a much greater degree of self-respect if the custom were abolished. They can do their most effective work when they are asking no special favors for which the public has to pay in one form or another.

It is of course maintained in behalf of the clerical rates that ministers and missionaries as a class have to travel more than other groups, and should therefore have some consideration shown them. This applies in equal measure to traveling men, and the same plans for mileage reductions through the purchase of transportation books are available. If it is objected that ministers are paid upon the basis of special favors granted them, and that they would suffer if the practice were discontinued, it need only be affirmed that with the abolishing of the practice, churches and other supporting institutions would be obli-

gated to cover the deficit by larger salaries and traveling allowances.

But the chief objection to the entire system is its favoritism and injustice. Few people have any conception of the lengths to which the definitions of ministers, missionaries and charity workers are strained in the effort to include an army of hangers-on to the work of religion in a plan of reduced transportation. Some of the denominations are rank offenders against the proper interpretation of legitimate clergy rate, and contrive to force upon the courtesies of the railroads a host of people in no manner entitled to the privilege. And for every dollar of this sort of reduction from the normal and reasonable traffic rates the traveling public is obliged to pay.

For these and other reasons which are not far to seek we are hopeful that the entire practice of granting special favors to men and women on the ground of religious service be abolished. The church can afford to pay for this sort of service as well as for all other favors it receives, and its standing as a self-respecting and dignified institution will be measurably enhanced.

Contribute Your Peculiarities

PECULIARITIES of temperament or opinion are usually not very harmful until persons all having the same peculiarity begin to flock by themselves. Then there is a loss of balance, and the peculiarity becomes the predominating characteristic. Some of the smaller sects have begun their history in exactly this way. It would no doubt be best that each of us should be so perfectly poised that we should seem to have no peculiarities, but the next thing is that society, through the blending of differing types, should show this poise and completeness.

It is often urged that, since religious denominations do exist, and since these differ almost as widely as do individual Christians in their preference for certain forms of worship and certain methods of work, it is quite reasonable that each person contemplating church membership should seek the church home best suited to his temperament and his mental attitude. He who loves an impressive service, with careful attention to all the forms of worship, would thus be made quite happy in an Episcopal church, while one who loves warmth and activity and genial fellowship would be far more comfortable with the Methodists. He who loves doctrine strongly preached would find a place with the Presbyterians, and he who abhors even the name of ecclesiasticism would naturally seek the Baptists or the Congregationalists.

This seems plausible, but the working out, if such could be, might be altogether disastrous. Certainly there would come, instead of greater unity, the accentuation of peculiarities. The Episcopalians are not in need of scrupulous ritualists, nor do the Methodists need demonstrative zeal. For the lover of orderly worship to withdraw himself to the fellowship of his own type means to take him from the place where he may make a real contribution to one where he will probably be a superfluous addition to

what is already over-much. Suppose he should contribute his peculiarity—not condescendingly, but with sympathy and tact—to some church where the forms of worship are unlovely and the service slovenly and without esthetic appeal. Here is an opportunity for the peculiarity to be made a means of grace to many.

Conservatives and radicals like to form into separate groups. Probably both together would still form a minority, for the mass are neither, but need the forward look of the radical and the steadying presence of the conservative, to save them alike from inaction and from mob movements.

Surely the Founder of the church was wise when he formed it upon a democracy not only of social standing but also of tastes and dispositions, so that the esthetic eye need never say to the busy hand, "I have no need of thee." Reasons for the unity of Christians are always manifesting themselves. That differing types may contribute to the perfect whole is a reason for such unity not unworthy of consideration.

The Contented Conductor

A Parable of Safed the Sage

THE Conductor who took up my Ticket had upon his arm many Golden Stripes. And I said unto him, I preceive that thou hast been long upon the Road.

And he said, Forty and two years have I been a Passenger Conductor, and before that I ran a Freight, and before that I was a Brakeman.

And I said, Thou dost not look it.

And he said, If I still have Vigor for a man of mine age it is because I have learned two things. The first is to think first what is best and endeavor to attain it. The next is to be content with what I get. For how shall a man do otherwise and profess to trust his God?

Now, in about two hours the rear Truck of the Tender of the Locomotive jumped the track. And the Train was going fast, so that before it stopped it ran for more than its length, and the deep cuts of the Derailed Truck showed in the Ties behind the Train. And it was lucky that we were not Piled in an Heap.

And I walked forward to the Locomotive and stood beside the Conductor as he directed the Train Crew. And he gave them few orders, but when he spake they got busy and did as he said.

And I inquired of him, saying, Is thy Philosophy working well?

And he answered, Sure thing. We have everything to be thankful for. No one is hurt. The Truck is uninjured. The day is fine for outdoor work. And I have a Train Crew that can coax a recalcitrant Truck back on the track like Mary's Little Lamb.

And even as he spake, the Flanges returned to the Rails, and the Whistle blew for the Flagman, and the Conductor said, All Aboard.

Then did the Conductor come back and spake unto me, saying,

Thou art a Scholar. I am a Roughneck. But if I had

thine Ability and thy Pulpit, then would I stand and speak unto men and women, saying:

Hearken unto me, and take good heed. Thine Imagination can depict no Heaven fairer than this Good Old World might be if ye would only take it at its best, and Trust God, and stop worrying. For which is worse, to be an Atheist and believe in no God, or to profess to believe in God and then distrust his care? Surely if there be any sin against the Holy Ghost is it not this, to profess to believe in the Guidance of God, and then to worry as if the Devil Owned the Planet and was keeping it for Home Consumption?

And I said unto him, Though thou call thyself a Roughneck, yet dost thou preach a Mighty Practical Gospel.

And he said, Yea, and I live it. Therefore have I on mine arm these many stripes, and in mine heart the song of youth and the joy of life. And it costeth very little, and the wealth of rubies is not to be compared unto it.

Now the Train had lost but Forty Minutes, which is not much more than it sometimes taketh to replace a Punctured Tire. But the Train sped on its way, and we pulled in On Time.

And I bowed before him as I left the Train, and shook his hand. And he said, A quiet mind tendeth to a level head. Therefore do we the more quickly get back upon the rails, with good courage, and good steam pressure, and here we are.

And there we were, even as he said.

VERSE

Soldiers of Peace

WHEREVER wrong is done, and truth is spurned,
Wherever hard injustice wins the day,
Where women suffer, children go astray,
Where men to life's destructive paths are turned—
There they are found, God's valiant knights of right,
To battle greed, to thwart the lure of lust,
To pluck frail childhood from the mire. The rust
Of doubt can never dim the heaven's light
That shines upon their swords. Their wrath is God's
Who gives them strength to grapple with the foe.
The fight shall still go on, till crime and woe
Have fled the earth, till all the greed-hewn rods
That now beat down God's little ones are stayed,
Till earth is Love's, for whom the world was made.

THOMAS CURTIS CLARK.

Indian Summer

MY miser hands would hold these golden days,
Yet cannot stay a single shining one
From fading into amethyst and rose
Along the western pathway of the sun.

I cannot hold one day. I stretch my arms
And withered leaves drop softly on my breast,
And on the bare elm branch above my head,
I see an empty, rocking oriole's nest.

MARION M. BOYD.

The Coming Catholicity

By B. Z. Stambaugh

LIKE the poor child who was brought to be healed, the world today seems quite possessed of devils. After all the suffering of the Great War, we seem to have entered upon a new stage of hysteria and violence. The mad passion for pleasure, the greed for gain, the spirit of irresponsibility, of hatred, and of lust, rise like an engulfing tide. The only evident hope for our unwholesome, misbegotten civilization, which we once thought was Christian, must be its change into something different, through the healing power of Christ in his church.

It is indeed high time for the world to be ruled from Jerusalem, rather than from the throne of the Caesars. It is time to go back to that great principle on which Jesus, St. Paul, Pope Gregory, and the Pilgrim Fathers were in essential agreement: That the spiritual life and the law of God are above national boundaries and civil law. Back in the eleventh century it was given to the church to lead the world out of a chaos as great as this of our time, and the two centuries following culminated in a culture which was, in many respects, the most magnificent, and in general, the most wholesome, the most fertile of genius, and the happiest, that mankind has ever known. And the time must come again when the church shall renew its own life and earn again the right to rule the earth.

A DIVIDED CHURCH

But at this moment, when mankind needs the ministration of a church wholly devoted to its great principle of brotherhood through service, when the mad, devil-possessed world seeks healing, there is found merely a company of half-hearted disciples, bickering among themselves as to which one has the right to perform the miracle, considerably disturbed about preserving their own reputation in the crisis, but apparently not persistently devoted to the immediate and permanent relief of humanity's plight. What the world finds today is a church divided and impotent, unfitted to cope with the problems which it alone can ever solve, a church under the blight of denominationalism. Can you wonder that men are impatient? Are not people justified in refusing their allegiance to such an institution?

Plainly, such refusal would be justified if there were any other source of help for the world. But there is no other hope for man save that spiritual life which is the inner reality of the church. And happily this state of division is a symptom of disease, rather than an evidence of approaching death. Symptoms of disease are actually nature's "first aid" remedies, and the divisions in the church have been, for the most part, drastic and not entirely successful remedies for evils far greater. The breaking up into sects was, in many cases, the only available means of dealing with the evils which corrupted the church and vitiated its glorious civilization in the thirteenth and fourteenth centuries. Martin Luther was justified in standing out for reforms until the church excommunicated him, and until he was compelled to organize a

new branch of the church with which to put his reforms into practice. I am convinced that the Pilgrims were right in severing their connection with the corrupt state church of their time, even though they did cut themselves off from much that was good, beautiful, and even essential. I have never doubted that John Wesley did right when he ordained with his own hands the bishops for America whom the state church refused to ordain. Jesus said once, "If thine eye cause thee to stumble, cast it out: it is better for thee to enter the Kingdom of God with one eye, rather than, having two eyes, to be cast into hell." Yes, in cases of dire extremity, I think we have divine authority for sacrificing the unity of the church, its catholicity, for the sake of preserving its life, its holiness.

OBSOLETE CAUSES OF DIVISION

We must confess, however, that, in recent years, without the pressure of evils such as those which called forth the Reformation, the Mayflower Voyage, or the Wesleyan Revival, the remedy of division has been used with unreasonable lavishness. There are certain tribes, I am told, whose people do not hesitate to cut off portions of their ears, or to amputate some of their fingers and toes, or to knock out some of their teeth, in order to follow the fashion. And there are people in all our communities who are theologically like them. They are easily separated from the church by the lure of so-called liberal cults. They go from Christian Science to Spiritism, or Theosophy, or New Thought, or the Higher Life, or Bahaism, or the Vedanta Center, or what not—there are enough cults to keep them amputating the last vestiges of orthodoxy as long as they live. Nor can we pass on with a mere contemptuous glance at these religious peripatetics and their freak philosophies, for has not the church set them the example?

Yet the real tragedy of denominationalism is not the fact that these separations have been made, but the unnecessary continuance of our divisions. If grandfather's right eye was diseased, and had to be cast out in order to save his life, the casting out of the eye was no tragedy. But if you and I have been making a fetish of grandfather's limitations and are continuing his misfortune in ourselves and our children, that is certainly tragic. When we refuse to grow up into a full, well-balanced religious life, when we refuse to use our heritage of a comprehensive and manifold means of spiritual expression, then indeed we suffer disaster. The Pilgrims were justified in cutting themselves off from all the music and art and symbolism of the historic church, because they could not disentangle these valuable means of expression from their gross misuses. That, however, is no reason why we today should banish from our churches the hymnal, the choir, the organ, and those beautiful forms whereby the people, as well as the minister, can participate in public worship. Yet nearly every denomination today has its own little specialty in religious expression and excludes all else.

Suppose I feel today the need of a certain informality

and freedom in my religious expression, it is not hard to find a church that will satisfy me. But tomorrow I find that I need the assurance of authority and the orderliness of established custom, and I must seek it in a different church. Suppose I am in a mood which demands rational thinking—here is a church that meets the need; everything is calmly intellectual; there is no stained glass, no mystery, no stillness, but bright sunshine, clear understanding, and the voice of careful teaching. But new problems and new experiences next arouse in me a need for the inspiration which comes from a sense of the supernatural, the mystical, and the sacramental, and I must seek elsewhere if I would meet that need. Perhaps today my soul craves the ministry of those matchless prayers that have come down through the ages of Christian liturgy, and I find them in a church of rich ceremonial. But next Sunday I seek also the free prophetic leadership in prayer of one whose own Christian experience gives color to the words by which he seeks to voice the people's needs, and again I must seek another sanctuary and another fellowship.

Now every normal human being, if his nature has not been deformed by this blight of denominationalism, needs all these various expressions of religious reality, and they all ought to be provided, under varying conditions, in every church. We often hear it said that each denomination stands for some one or two of the great essentials, and I believe that this is true. But I doubt very much whether our churches, as a whole, believe it. If we really believe that what the Baptists, Presbyterians, Episcopalians, and Methodists are standing for, are real *essentials*, why do we not stand for them too? If these *are* essentials there is no church that can afford to ignore any of them. The real truth is that we are proud of our deformities. The sons of the man whose right hand offended him, so that he cut it off and set the fashion for his family, smile with pity and contempt upon those who have the extra five fingers. But those, in turn (being descended from the man who had plucked out one of his eyes), continually give thanks that they are not burdened with trying to understand all that *two* eyes would bring to their attention. Every minister knows that it is sometimes easier to get people to support an undertaking by showing that it is peculiarly denominational, than by showing that it is peculiarly Christian.

THE GATES ON FOUR SIDES

The demand of the times is for a renewal of that devotion to Jesus Christ in his church which will both preserve its holiness and renew its catholicity. The New Jerusalem that is to be the world's capital, into which they shall bring the glory and honor of the nations, will be a church set free both from the abuses of its mediaeval predecessor and from the weaknesses of modern denominations, by being wholly dominated by the presence of the Christ. The real power of the church rises out of the glory of the Lord within it. It was not the disputing disciples that day in Caesarea Philippi who healed the sick child, but Jesus himself. So it is not any outward form of the church that can heal the world today, but the Christ within the church. It is not the magnificence of the jeweled walls and gates

that will bring the glory and honor of the nations into the New Jerusalem, but the throne of the Lamb within the city.

I have a vision of that city, more prosaic, indeed, than that of St. John, but, I trust, in harmony with his. John saw that the city had a wall great and high, and I see the ethical standards of the future church, its barriers against temptation, higher and more uncompromising than ever before. It will be a holy church. Yet, on all four sides of the city were gates, a way of entrance for every tribe of Israel. I am convinced that, in the better time to come, there will be, for every temperament and mental bias, a gateway of approach into the church, into the great, moral experience of salvation. There will be high churchmen, low churchmen, broad churchmen, Congregationalists, Disciples, Methodists, Baptists, Presbyterians, Quakers, and Romanists. Thus, the church will be, not only holy, but also catholic. John saw that the gates were never shut, and yet that "there shall in no wise enter into it anything that is unclean," because of the glory of the Lamb within. Now the future church will be able to dispense with the red tape with which we now so uselessly entangle the candidates for membership. The church will so fervently glow with the spirit of service, and the presence of Christ will so brilliantly illuminate it, that only those who are ready to devote themselves fully to his service will desire admission, and those whose thoughts and deeds need darkness will flee from it.

Yes, in the holy catholic church, Roman orders, Eastern orders, Anglican orders, Methodist orders, and Congregational orders will be offered freely to all ministers, and no minister will be satisfied with Roman orders alone, or Greek, or Anglican, or Congregational, but will seek the wider ordination which includes them all. To consecrate a new Bishop of Rome, or a new Archbishop of Canterbury, there will be a grocer's clerk, a coal miner, a banker, and a Y. M. C. A. secretary to lay hands upon their heads, along with the cardinals and kings. There will be ancient liturgies occasionally in Quaker meeting-houses, Methodist class-meetings in Westminster Abbey, Salvation Army meetings in the Old South Church, and Congregational ministers officiating at high mass in St. Peter's. The sacraments, with wide variety of ceremonial, will be offered regularly to all, but no one will be told that without them he cannot be included in the mercy of God. The gates will be open. The light from the throne of the Lamb will blaze forth. Through his holy catholic church shall our Lord rule the world, until all mankind shall be grown up into the measure of the stature of the fullness of Christ.

Contributors to This Issue

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PHILANDER P. CLAXTON, United States Commissioner of Education.

Adequate Pay for Teachers

By Philander P. Claxton

TEACHERS worthy of places in the schools in which American children are prepared for life, for making a living, for the duties and responsibilities of democratic citizenship, and for eternal destiny can never be fully paid in money. Men and women worthy of this highest of all callings will not think first of pay in money or in any other form. For teachers, as for all other workers, Ruskin's saying holds: "If they think first of pay and only second of work, they are servants of him who is the lord of pay, the most unerect fiend that fell. If they think first of the work and its results and only second of their pay, however important that may be, then they are servants of Him who is the Lord of work. Then they belong to the great guild of workers and builders and saviors of the world together with Him for whom to do the will of Him that sent Him and finish His work was both meat and drink."

It has ever been and probably must always be that workers of whatever sort received the largest part of their pay in kind, as millers take toll of the grist they grind. Those that work with material things that have easily measured cash values receive their pay chiefly in money or in things whose values are most easily measured in money. Other rewards will be less in proportion and in importance. Those who work largely for other than the material results that can be measured by money must continue to be content to receive a large part of their pay in the consciousness of work well done for a worthy cause, and in participation, by faith at least, in the results, both near and far away in time and in space.

SPIRITUAL REWARDS

Teachers who do their work well and who, either in fact or by faith, see the world made better as a result; individuals made healthier, wiser, happier; sin and suffering made less; the common wealth made more; social purity and civic righteousness increased; public laws made more just; patriotism broadened and purified; state and nation made stronger and safer against attack from without and decay from within; and the world lifted on to a higher plane and into a brighter sunshine and a purer atmosphere. All true teachers will think on these things and many of the best will be attracted to and held in the profession by them. It will be all the worse for the profession and the world when it is not so.

But this should not be made an excuse for putting public or private education on a charity basis, nor for paying teachers the miserably low wages they are now paid. It should not be made an excuse for paying such wages as will not permit school boards and superintendents to fix reasonable minimum standards of qualifications for teachers because young men and women who expect to teach can not afford to incur the expenses necessary to prepare themselves to meet the requirements of such standards. It should not be made an excuse for failing

to increase the pay of teachers, as the pay in other professions is increased, in recognition of proved merit and in proportion to increasing ability gained through experience, continued study, and constant devotion to duty.

THE SCHOOLS AND THE NATION

Our traditional policy of paying to young and inexperienced men and women with little or no question as to their professional preparation salaries almost as large as we pay to those who have had many years of successful experience had at least one merit. It brought into the schools large numbers of young men and women of unusual native ability and of strong character and sometimes such men and women having also good scholarship and fine culture, willing and eager to do the best they could while saving from their comparatively good wages money to start them in business or home-making, or to enable them to prepare themselves for those professions for which adequate preparation is required and demanded. Many of the ablest men and women in all walks of life have been school teachers. A good-sized ex-teachers' association could be formed of members of any recent Congress of the United States. We recently nominated two ex-teachers as candidates for the Presidency. Unfortunately, however, most of these have remained as teachers in the schools only till they had begun to gain some little comprehension of their task and some little skill in executing it. But despite their lack of preparation and experience it was good for boys and girls to come in contact with them. From this contact many gained inspiration and purpose.

The time has now come when men and women of unusual native ability and strength of character can make more money in any of hundreds of occupations than they can in teaching. A few of them will teach while waiting to find themselves, or to make money for a start in business, or for paying for preparation for other work. They will accept employment which is at the same time more attractive and more remunerative. From now on schools will be taught by (1) unprepared and inexperienced young men and women of mediocre ability and less, while waiting for the maturity which is required for employment in the minor and more common occupations; (2) by the left overs of such men and women who have failed to find more attractive and remunerative employment elsewhere, but have not wholly failed as teachers; or (3) by men and women of better native ability, stronger character, more thorough education, and the professional preparation which will enable them to succeed to such an extent that they may be induced by the payment of adequate wages to continue to serve their country in a high and valuable way as teachers.

We have come to the parting of the ways. Which shall we accept? Makeshift teachers of the first two classes we may continue to get in sufficient numbers by paying sala-

ries relatively as large as those paid in 1914. To have the same relative value and purchasing power as salaries paid in 1913-14, the present salaries and salaries for some years to come must be twice as large as they were then.

TEMPORARY INCREASE NOT SUFFICIENT

For teachers of the third class—and we should be satisfied with no other—we must pay salaries larger relatively than we have paid at any time in the past, and must adopt a policy which will give such recognition to teachers of unusual ability as will hold them in the service of the schools against the temptation of better pay elsewhere. Temporary increase in pay of teachers will not be sufficient. There must be such guaranty of good wages in the years to come as will induce young men and women of such native ability and character as good teachers can be made of to accept teaching as a profession and take the time and spend the money necessary to prepare themselves for it. The demand for professional preparation and continued service, coupled with inadequate pay, can only result in supplying the schools with teachers of small caliber, unfit to become the inspirers and guides and educators of those who are to make up the citizenry of the great democratic republic, solve the problems, and do the work of the new era.

For such teachers as we would have in our schools what may be considered adequate pay? The answer is very easy and short. Such pay as may be necessary to get and keep them. In a conference of leaders of national civic and patriotic societies which met recently at my request in Washington it was agreed that to be considered adequate the wages of teachers should be as much as men and women of equal native ability, education, special preparation, and experience receive for other work requiring as much time, energy, and devotion, and involving approximately as much responsibility.

Just how much this will mean in dollars and cents in any community I do not know. To determine the amount in any state, city, or country district will require a careful and comprehensive study. But it can quite easily be arrived at approximately, at least, for the country at large.

SALARY SHOULD AVERAGE \$2,000

The average wealth production of the adult worker of the United States is not far from \$1,250 a year—probably somewhat more. The average for men and women of ability, preparation, and industry of such teachers as we are talking about can not be less than \$2,000; it is probably nearer three or four or five thousand dollars. But in view of the fact that teaching is by its very nature an altruistic calling, and also because it may reasonably be supposed that the purchasing power of the dollar will increase considerably within the next few years and the cost of living as measured in dollars relatively decrease, let us agree on \$2,000 as an average salary for teachers in the elementary and secondary schools of the United States. This is three times as much as the average for the year 1917-18 and more than 150 per cent above the average for the year 1919-20.

If the pay to beginners is so fixed that the average for all teachers in the first year in urban and rural elementary schools and high schools is \$1,200, this will allow other salaries of \$2,500, \$3,000, \$3,500, and \$4,000. Salaries of \$5,000 or more may be held out as rare prizes for those who have gained experience and have proved their worth and who are willing and able to pay the price of such great and fine service as is recognized by usual rewards in other professions.

Can we pay such salaries? With such proper and useful economies as may be easily brought about, including consolidation of small rural schools and the adoption of a well-arranged work-study-play plan in the city schools, the total number of teachers in the public elementary and secondary schools of the United States need not exceed 750,000 within the next 5 or 10 years. At an average wage of \$2,000, it will take a billion and a half dollars to pay 750,000 teachers. Increase this by 50 per cent—a liberal amount—to pay for administration, supervision, buildings, equipment, and supplies, and we have a total of two and a quarter billions—a quarter of a billion short of Spaulding's two and a half billions and only \$140,000,000 more than the amount the Department of Labor reports that we paid last year for tobacco in its various forms. Our part in the World War, in which we fought for freedom and democracy, cost us not less than fifty billions of dollars all told. At 5 per cent the annual interest on this amount is two and a half billion dollars. Without education there can be neither freedom nor democracy. Unless we educate all the people in such way as to enable them to possess these in fullest measure we shall have spent our money for naught and the men who sleep in France and Belgium shall have died in vain.

TEACHERS ARE WEALTH PRODUCERS

Can we pay the debt and pay in like proportion for education? The answer is we can not well do the one without the other. Our power to produce and to pay will and must depend on the health, knowledge, skill, purpose, and will of the people; that is, on their education. How much can we afford to pay for education? Since education is a factor which can not be eliminated from the wealth-producing power of the people and since all wealth depends on education, we can as a people afford to increase our appropriations for education until the increase in cost becomes greater than the increase in the productive power which comes through education.

Will the people pay? The wealth is theirs, the children are theirs, the schools are their agents, owned and supported by them for the education of their children and for the attainment of all that this means and can be made to mean for their own happiness, for the individual welfare of their children, for the production of material wealth, for the individual and common good, for the public welfare, for civic righteousness and social purity, for strength and safety of state and nation, and for all that patriotism means and all that supports life and makes life worth living. I have faith to believe that when the people are made to understand this they will respond.

Can a Scientist Be a Christian?

By R. T. House

NOW and then we are startled at being brought face to face with evidence that certain theories which we accept as absolute fact are not fact at all, but sheer errors, universally agreed to only because mankind is docile and credulous. One of these popular errors is the idea that scientists are generally irreligious. M. Antonin Eymieu, a distinguished French psychologist, has published a two volume study of the religion of the nineteenth century scientists (*La Part des Croyants dans les Progrès de la Science au XIXe Siècle*, Paris, Perrin, 1920) which ought to be translated into English and studied by every serious student of religious conditions. It proves the perfect compatibility—the more than compatibility, the natural association and mutual helpfulness—of real scientific attainment and real religious conviction, not by any sort of *priori* reasoning, but by a beautifully cogent and unanswerable argument, namely, the fact that the large majority of the great scientists of the least religious century the modern world has known, were men who had made a positive religious profession.

With all evidence of impartiality, freely admitting that his list is arbitrary at many points and that additions and subtractions might here and there be wiser, but in the perfectly justified confidence that any amount of addition or subtraction would make little relative change in his data, Monsieur Eymieu passes in review 432 names. Of this number there are thirty-four concerning whose religious position he has been unable to secure any information. There are fifteen who confessed themselves indifferent or agnostic. There are sixteen who were atheists. The remaining 367 made profession of religious faith.

FEW UNBELIEVERS

In microbiology, serotherapy, anatomy, biology, crystallography, mineralogy, paleontology, electricity, thermodynamic, he has found no unbelievers at all among the really great. In the other sciences they have been relatively few.

The importance of these figures, especially to the younger generation, can scarcely be overstated. When the Christian young man who enters college hesitates to study biology, for example, for fear it will unsettle his religious faith, his fears are totally unnecessary. There has not been a great biologist in a hundred years who has not been a religious man. The writer has heard a distinguished biology professor repeat more than once: "We students of the biological sciences can scarcely be other than religious, when we are meeting every day such marvelous evidence of the divine wisdom and goodness." And the same is true of the other sciences. If Lord Kelvin, Ampère, Faraday, Maxwell, Mendel, Pasteur, and nearly all the great names of science have been the names of Christians, does it not seem that the study of science has actually served for many men as an approach to God? The French scholar's findings give, among great scientists of the last century, nearly 85 per cent as believers. Now

everyone knows that if the total population of the so-called Christian countries could be tabulated religiously, the proportion of believers would be much smaller than that. It is perfectly clear, then, that scientists have been more generally religious than have the average of mankind, learned and unlearned taken together. Where, then, is the evidence of a conflict between science and religion?

If the tables are studied in detail, certain less obvious conclusions will appear, some of them of great significance and value. For example, it transpires that of the atheists and agnostics on the list, practically all are in what might be termed the second rank. The most gifted and devoted investigators, the thinkers who have grasped the grandest arcs in the perfect circle of God's creation, have been much more likely to be convinced believers than the smaller men. "A little learning," wrote Pope in another connection, "is a dangerous thing." And the mathematician Cauchy maintained: "A little science draws men away from God, but more of it brings them back to him." Young would-be scientists who boast of their irreligion stamp themselves as superficial and ill-informed, as lacking yet in the mastery of scientific method and spirit. Great scientists who have been unbelievers would seem to have been so not because of their science, but in spite of it.

The Shadow

I

IF we might take the Shadow unaware
And look behind the veil into its heart,
Should we behold but night, or backward start,
Dazzled by scenes divinely sweet and fair?
This theme has vexed the sages everywhere
Since time began; unanswered, they depart;
No word they homeward send, no shining dart
They throw to us from out the voiceless air.
Yet still there is a light within the breast,
A hope, men say, that's born of great desire,
A dream whose boon is immortality.
Meanwhile, in Beauty's temple let us rest,
Keeping alive her sacred altar fire,
Finding, perchance, to heaven the golden key.

II

AH, if upon this ever-surgings tide
Of life we knew just whither we are bound,
Were love more sweet, the joy of living found?
Or muffling up our faces, horrified,
Would we sail on into the darkness wide,
The rocks awaiting, and the dreadful sound
Of whelming waters that upon them pound—
No light, no hope, no Captain at our side?
Why question we? No man may read the scroll
Of Fate; our plummets cannot fathom life;
The gleaming stars—their riddle is complete.
Therefore unfurl the canvas of the soul,
And welcome merrily the winds of strife;
Whatever comes, high-hearted, smiling, meet.

CHARLES G. BLANDEN.

Christian Unity in Christian Missions

THE most conspicuous and salutary movement toward Christian union is found on the mission field. When Christian men face the massed evils of paganism they forget the creedal differences of opinion and break away from the traditions which we so blindly allow to divide us at home. These differences in creed and tradition mean nothing to the peoples who have no part in their history. At home we are born into them as into other social inheritances and we are prejudiced toward them by our childhood upbringing, by early associations, by fortuitous events which bring us into this, that or the other denomination, or we accept them as inevitable simply because they are here and have a long history behind them.

In these days not one person in ten rationally determines his preference by making a careful and studied comparison of the various denominations. Nine out of ten of us are educated to believe in our particular creed after we have united with the church holding it, or we unite with a particular church through the persuasion of its special pleader without listening to others, or our belief is prejudiced by our childhood training in home or Sunday-school. In other words, we are made Methodists or Disciples in pretty much the same manner as we are made Kentuckians or Virginians. To be made Christians as we are made Americans is certainly quite commendable, and to become as loyal to a denomination as we do to our native state is entirely to be expected. But to put loyalty to native state above loyalty to America is un-American, a doctrine that was washed out in blood, and to put loyalty to a denomination above that to the universal church of Christ is morally quite as indefensible.

The Union Movement in India

In a previous article we considered certain aspects of the union movement in China. Similarly interesting and significant developments are now in progress in India. The secretary of the Baptist Missionary Society in India wrote in the *Missionary Review of the World* for April, 1920, that "the ecclesiastical divisions among Christians on the foreign fields are one of our greatest present difficulties. . . . All that is irrelevant for India should be scrapped, for it is a weakness to the Christian church, and a greater weakness to the Christian approach to the non-Christians. . . . Personally I favor a policy of leaving the organization of an Oriental church policy to the present leaders of the churches in the East. . . . The shackles of western denominationalism need breaking in all oriental lands, and the boards of the West would be wise to lead the way in this act of emancipation." The United Church of South India is today the largest and most striking organic union of churches in the world. It is made up of non-conformist bodies and numbers 200,000 members. Negotiations are now on for taking in the Lutheran and Anglican churches and also the old original Syrian church. There is also a distinct movement on foot for a great united Indian church, including all evangelical bodies. The coming to national consciousness of the Hindu peoples and the whole nationalistic impulse of the present era is giving impetus to this movement.

The following statement, made by the native Indian Christians in their meeting at Tranquebar last May is indicative of the demand growing up in that country where there are some 4,000,000 Christians and where a century of successful missionary work has matured the native Christian consciousness: "We face today together the titanic task of winning Christ for India. Yet we find ourselves weak and relatively impotent by our unhappy divisions, for which we are not responsible, and which have been, as it were, imposed upon us from without,

divisions which we did not create and do not desire to perpetuate." In the South Indian United Church the problem of polity is settled by leaving each local church under the congregational form of government, and by using the presbyterial form of electing delegates to all conventions and general assemblies. For union with the episcopal bodies it is proposed to admit bishops as superintendents of general church and missionary work, but the demand that the Anglican ecclesiastical dogmas regarding "clerical orders" be accepted is preventing actual union for the present, though negotiations are proceeding."

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Unlike Conditions at Home and Abroad

In America, when a Christian who was not immersed at his baptism moves into a new community he can easily find a church that does not demand immersion and can take fellowship there. In China, and in India, this is not so. In the average community a Christian newcomer simply seeks out the Christian church of whatever kind that happens to be there and he must find fellowship there or find it not at all. If he is a deeply convinced Christian he seeks that fellowship with as much avidity as a child seeks the association of other children in a company of those not his age. His deepest desires can find satisfaction nowhere else in a community where the little church is an oasis in the midst of a non-Christian society. To refuse him the association is to discredit his convictions, deny his faith and treat him as a heathen. Moreover, it means the alienation of the more intelligent Chinese from that mission, for our western sectarian shibboleths have no meaning to him. To his mind we have denied the very brotherhood we teach. If the newcomer is not well grounded in the Christian faith, to refuse fellowship to him or to offer him only a qualified fellowship, is to turn him back into the pit from which he has been digged. The plain issue is, Is he a Christian, or not? If he is, then he must be fellowshipped in some manner that will keep him a Christian and utilize his faith and energy for the common cause of preaching Christ.

The world is not going to be saved from paganism by Presbyterians or Methodists or Disciples or Baptists alone, but by the willing and sacrificial cooperation of them all. A study of the mission fields where one body has been left the task without division is significant. The Congregationalists in Hawaii and Armenia, the Presbyterians in Syria, the Baptists in Burmah, the Anglicans in Uganda, and those sections of India where there has been no competition, as in the Methodist areas where the great mass movement toward Christianity is on, are all eloquent testimony to the efficiency of non-competitive effort in the mission field and to the Christian zeal and worthfulness of the denominations that are doing the work. China must not be broken upon the wheel of our western differences. We must be Christian enough to be content to give her simply the Christ whom we all follow.

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Smoke Screens

In the recent General Convention of the Disciples at St. Louis the issue was never squarely met on its merits. The controversy gathered around the question as to whether or not the fellowship accorded Christians of other communions by Disciples missions was to be labeled "open membership." One missionary chooses to so label it; others refuse to accept that label. But not one of them denied the fact that the mission churches were now fellowshipping the unimmersed. They know they do so, and that they must do so, and that they would feel the heart taken out of them as missionaries if they

were forbidden to do so. No formal resolutions to practice this Christian fellowship have been passed and no formal resolution not to do so could ever be passed in the China mission. The thing they do is done by many of the churches at home when a like condition obtains, that is, the unimmersed Christians are treated as Christians, their testimony is accepted, their money taken, their abilities used if needed, their presence at communion welcomed and their fellowship enjoyed in every way, excepting that of enrolling them as voting members. The issue is one of fellowship, not of the technique of church rolls. In China it is a vital issue that means the saving of the very souls of native Christians to the common cause. The whole discussion at St. Louis was a smoke screen over the real issue. The people who insistently preach Christian union must frankly face the issue. The issue is first, shall Christians of other communions be fellowshipped in some such way as will conserve their faith when away from a church of their choice, and second, shall the communion that preaches union find some way to join the movement for a United Christian Church in China?

ALVA W. TAYLOR.

CORRESPONDENCE

Which Is No Fable

EDITOR THE CHRISTIAN CENTURY:

SIR: The Rev. Alvin Kennard was a preacher who prepared his sermons with the aid of Matthew Henry's Commentaries and Foster's Book of Illustrations. There were three things upon which he poured the vials of his righteous wrath. Higher criticism was the first; the theory of evolution was the second. The third was the devil. But he hated a higher critic worse than the devil.

This prophet was circumspect in all his ways. He wore a white tie on each Sabbath morn and would as soon think of not doing so as omitting the Sunday morning prayer. He wore a Prince Albert down to the post office each day to get his mail. And it flashed in the sun as a heliograph signal. He came from a line of preachers. The father of the father that begat him was noted as the champion pulpit sliverer in all his land. He would not gainsay that a youth that entered the ministry from other than a minister's home would amount to anything, but he doubted it.

Brother Kennard was the zealous guardian of the fundamentals of the faith. He was delegated by the Almighty to verbally smite any Uzzah that laid profane hands on the ark. He did not like the preaching that was handed out by the young men from the seminaries. He looked upon them with suspicion. They were all guilty. They must prove they were innocent. In other words he believed in the good old simple gospel with the emphasis on simple.

It would have been a difficult matter for Brother Kennard to define higher criticism, but no matter. It was a superior intellectual attitude that must be combatted at all odds. A higher critic was more to be feared than the vilest sinner, for he was a wolf in sheep's clothing, one who was ingratiating his heresy in an insidious way and blasting away at the rock of ages. It angered him to think that the higher critics whom he knew were so free from personal faults and so Christian in their way of life. If they would become morally lax it would add to his store of condemnation.

There were few Sundays but that Brother Kennard made his congregation understand that he was not descended from a monkey. That was something that he was not going to stand for. He was the summit and crown of creation and there was nothing of the monkey in him. Besides, it was against

Scripture. It was there in black and white. Anyone who doubted that man had anything to do with this planet before 4004 B. C. was destined, with the geologists, for the deepest pit.

Now it came to pass one fine Sunday morning that Bishop Kennell, the ecclesiastical superior of Brother Kennard, preached in his pulpit. The bishop was one of the finest and keenest minds in his denomination. He was doing more to shape the thinking of his church in the right direction than any other one man. He was moulding the ideas of the younger men of the church. The sermon that the congregation received that day was an intellectual and spiritual treat. Throughout it was evident that the bishop was interpreting the religious thought of the day in accord with the conclusions of modern Biblical scholarship and with a recognition of the evolutionary theory.

Whereupon Brother Kennard was enthusiastic. He grasped the hand of the bishop at the close and remarked: "Thank you, bishop, that's the sort of preaching we want. There is nothing like the simple gospel after all. I wish that our young men would get to thinking that way."

To all of which one may point the moral that often it is not so much what is said as who really says it.

Oakland, Calif.

HARRY PRESSFIELD.

Gipsy Smith's Double

EDITOR THE CHRISTIAN CENTURY:

SIR: I note what you said in The Christian Century about a certain Gipsy Smith in Canada. I wish to tell you of my experience in Flint, Mich., a few weeks ago. I was at the depot one morning waiting for the Detroit train when an old man told me he had heard Gipsy Smith the night before. Having been in the city for a day in my work I was startled that I had not heard about it. The next day I came back to Flint and began to investigate. I found that Gipsy Smith was sure enough in town.

There was a little notice in the paper about his being in the city and of where he was speaking. I called up the pastor of the place where he was holding forth and asked about him. I was told that Gipsy Smith was still in the city and that he would speak that night.

I made haste to get an early supper so as to be sure to be in plenty of time to get a seat. When I found the place it was a little building, a sort of hall made into a church that would seat, I should judge, about two hundred people. It was on the outskirts of the city.

To say that I was disappointed is putting it mildly, but I thought that perhaps he preferred it that way—just giving us it were a little help to this little struggling congregation. However before the evening was over I found a man who was not averse to leading people to believe that he was in truth the famous Gipsy Smith. He made references to Wales and the Welsh revival, and to England, etc., etc., until one got tired. His sermon was of no value in particular. On the hand-bills given out I noticed afterwards it was so arranged that if anyone started anything he could protect himself for they were announcing "Gipsy" Simon Smith.

A good sized congregation was there and they were there for the same reason that I was, that is, to hear Gipsy Smith. Most of them if not all of them were fooled into believing that he was the real Gipsy for they had never seen him nor heard of him. The pastor made no explanation nor did the speaker. He is simply trying to ride on the other man's glory. I think a man who will do that thing ought to be exposed before the public. He does not look like the original Gipsy at all. Thought I would write about it after having read about the other Gipsy.

Caro, Mich.

HARRY G. KELLOGG.

THE SUNDAY SCHOOL

The Need of Sane Evangelism *

"GO and make disciples of all peoples." Jesus commanded, he went, he sent. By precept and example he taught that the "Go" must be obeyed.

We need to send the twelve forth again. One of our leading churches sends forth its men, two by two, one Monday evening each month, to visit the neighboring homes and to invite the people to come to church. Remarkable results have been tabulated. If you are interested, write to the Euclid Avenue church of Disciples in Cleveland. The best days which our Men's Class here in Pittsburgh has enjoyed have been those when the men went out calling.

Who shall go? Both ministers and laymen. We have two flags in our church of which I am very proud. One is the star-spangled banner, which every day in the year adorns our walls; the other is a Christian Service Flag which holds seven stars—one for each missionary or preacher who has gone out from this congregation. On one side are the seventy-eight soldier stars—on the other these seven stars. Every Sunday this silent call goes forth for more laborers in the harvest fields of the church. Two young men have recently volunteered for the ministry. We are insisting that both take full university training. We want no half-baked men with undisciplined minds going out to create more dogmatism and reaction. There is enough of that. The minister today must hold his own with men of affairs. He must have a great warm, emotional heart first of all and he must balance that with a clear mind that is disciplined by history, philosophy, mathematics, language, science and the other studies that broaden and enrich the mind. If one knew only the history of the Christian church one would avoid many of the modern blunders, one would come to look upon many of the modern heresy-hunters with an amused smile. One with a trained mind could not possibly become interested in these little "Tempest-in-teapot" discussions that greatly agitate the microscopic mind! There are many calls for ministers. Never have I had so many letters asking me to recommend men for our best pulpits. There is a great scarcity of preachers of the right sort. Churches want men of light and leading, men who will not lead them into follies and dismal darkness. With a depleted ministry, with a distinct loss in membership as a communion for the past year, with the H. C. of L. driving many good men out into the trades, the churches face a serious situation so far as the ministry is concerned. This is only a temporary condition. Already the reaction against reaction has set in. Men weary of either ultra liberalism or ultra conservatism. Vital religion is a balanced thing that has to do with real life—with temptation, death, ambition, money, labor, housing, play, and all the interests which compose daily living. Emotion is more than half of life, but to guide emotion one must have a balanced mind. Every Sunday school, every church should be on the lookout for young men to consecrate to the active ministry. Thousands of choice young men could be secured in our churches soon if only we made the prayer, "Send forth laborers into the harvest" and followed that prayer by active search and earnest persuasion. "Go" is the big word for young men and young women.

In order to keep alive the warm evangelistic note in all of our churches the ministry must inspire a group of laymen in each parish to do definite work of this kind. Our local Ladies Aid Society is about to change its name and to a degree its type of work. This excellent group of women will devote much time to making calls upon new members and upon prospective members of which we always have a larger

list than we can adequately reach. What better work can we find for our organized classes and for our young people's groups than seeking to win recruits for the church? Such work must be wisely planned and guided but the results will be delightful. "Go" must be the motto of all these groups. The wild-eyed, money-grabbing evangelist seems to have had his day, now we may get back to our Master's program and "go" ourselves, devoutly seeking to win new followers of Jesus Christ.

JOHN R. EWERS.

BOOKS

"THE WORST BOYS IN TOWN," by James L. Hill. The best book of addresses to boys and about boys that has come to our notice. It is witty, wholesome, clever, concrete, lavishly rich in material and constantly pertinent to the character and problems of youth. Anyone who has ever met Dr. Hill, would expect just these high-spirited, brilliant, jocular, wise and gracious words. He is that kind of man. A retired clergyman, a Yankee, whose youth was spent on the prairies of Iowa, whose elder years have been devoted to philanthropy, who loves fast horses and the old town of Salem, Dr. Hill has for many years given himself richly to the young people's work of the churches. The book has thirty-five addresses. "Having a Flag and Flying It," "The First Who Cheered," "Paul Junior," "The Sound and Robust Have No Monopoly," "Fares Please," and others of such like titles. Every page has a keen illustration or a biographical allusion. Each address begins concretely. Each contains an extraordinary amount of interesting material. One can think of no better source book for a leader of church school exercises or the children's sermon. And best of all is the style, crisp, swift, unexpected, sparkling, yet always in good taste and of high tone in diction and feeling. It is a man's manly book for and about those soon to become men.

MITCH MILLER. By Edgar Lee Masters. The famous author of "Spoon River Anthology" now comes forward as a writer of fiction, and has apparently scored with his first production, a story of boy life, something after the manner of "Tom Sawyer" and "Huckleberry Finn," but nevertheless entirely original. Underlying the story is a consistent philosophy, somewhat pessimistic in character. (Macmillan. \$3.50.)

THE ENEMIES OF WOMEN. By Blasco Ibanez. A dazzling picture of life in Europe—Paris, Monte Carlo, Russia; with a hero, Castro, of strong individuality and a heroine of unusual charm. Not strange to say, Castro, with his group of "enemies of women," finally yields to the charm of this particular woman, Alicia. (Dutton. \$2.15.)

A POOR WISE MAN. By Mary Roberts Rinehart. Among the characters of this book are Anthony Cardew, the steel king, Jim Doyle, a radical leader, Lily Cardew, a shallow lover of luxury—which is equivalent to saying that this is a real American novel. Mrs. Rinehart knows many phases of our common American life and here presents a picture, upon a background of realism, of "the new spirit of America." (Doran.)

FLAME AND SHADOW. By Sara Teasdale. This poet's first book since her prize volume of 1917, "Love Songs." With these simple, tender, spontaneous songs of contentment and desire and disappointment, Mrs. Filsinger still retains her place as first lyricist of American poetry. (Macmillan. \$1.75.)

NEIGHBORS. By Wilfred Wilson Gibson. The very opposite in character from the Teasdale collection, being poems of starkly realistic life among the poor of England. (Macmillan. \$2.00.)

* International Uniform lesson for November 21, "The Twelve Sent Forth." Matt. 10:5-8; 29-31; 37-42.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Much Work for the "Y" in Europe

The Y. M. C. A. is right now trying to recruit workers for service in Europe. They are not so easy to find as they were in the romantic days of war-time. Consequently the work of securing personnel goes forward slowly. Dr. Mott has recently returned from Europe so the organization has a perfectly clear idea of the things that remain to be done. He says the task of the American "Y" overseas is far from finished, as it is now serving in Europe, Asia and Africa not less than 2,650,000 soldiers and sailors of allied armies and navies, and 500,000 unrepatriated war prisoners and 100,000 members of labor battalions—a total of 3,250,000. It is highly significant, as he says, that the war work of the American "Y" was so well done that virtually every land in Europe, whose leaders were in position to see or know of the "Y" work, are now clamoring for the nation-wide extension of this particular American Association movement and for no other.

Dr. Hillis and His Critics

Dr. Newell Dwight Hillis in a recent sermon resented the idea that the church is losing power. He gave the statistics for many church activities, showing a growth in membership and a growth in activity. He is taken to task by Rev. John Haynes Holmes, the editor of Unity, a journal with Unitarian sympathies, who says: "That the friends of the church should invariably resort to the device of defending the church by vindicating religion is understandable enough. They know perfectly well, as we all do, that religion is an 'everlasting reality,' and must play a momentous part in the determination of human destiny. But where is the evidence, if you please, that the church and religion are identical, that the institution and the spirit are one and the same thing? As a matter of fact the church is as transient as religion is itself permanent. The history of religion is nothing other than the story of the casting aside of one church after another, as religion has expanded in power and elevation of spirit."

Congregationalists Face Heavy Responsibility

The missionary work of the Congregational denomination is quite out of proportion to the numerical strength of the organization. The American Board met recently in Marietta, O., and the annual reports for the past year were read. Rev. William F. English made the following observations on the meeting: "The reports of the 110th year concluding the Board's first 'Million Dollar Decade,' indicated the greatest year in its history. The total receipts were \$1,651,546, an increase of \$128,000 over the previous year and an increase of \$106,000 from churches

and individuals. Seventy-three missionaries were commissioned, the largest group in its history, although it must be borne in mind that a large percentage were short-term appointments. Also the largest deficit in the Board's history was reported, amounting to \$242,544. It is assumed that this item will be met by the Congregational World Movement pledges of last spring now being paid in, but it certainly represents a serious mortgage for the future. The fact of such a deficit did not, however, astound such a meeting as that held at Marietta, but actually was met as a challenge. Such was the abounding spirit of conquest and confidence. The officers, members and friends of the Board were urged to cooperate to the fullest extent possible in advancing our denominational program as represented by the Five Million Dollar Goal of the Congregational World Movement. Only in such proportion as this united effort succeeds can the Board be justified in continuing its confidence in our people for the support of our Foreign Missionary Enterprise on its present scale in our 19 stations."

Memorial Services for MacSwiney in Chicago

The Roman Catholic church in Chicago held a memorial service for the late Lord Mayor of Cork. This meeting, under direction of Archbishop Mundelein, had silent prayers for the dead. The politicians of the city utilized the occasion for denouncing Great Britain and making good with Sinn Fein sympathizers in the city. Mayor Thompson was there and made the following statement: "If they get that League some of these mornings you will wake up and find that the League has ordered all of you to sing 'God Save the King' every day. And when that day comes your mayor for one will tell them to go to hell." Addresses were also delivered by Congressman W. E. Mason and Senator Medill McCormick.

Superintendent Takes on Additional Duties

There will be few busier clergymen in Chicago this coming year than Dr. John Thompson, superintendent of the Board of Church Extension of the Methodist church. Dr. Thompson has charge not only of the planting of new churches in Chicago but also of the immigrant work. Other denominations usually divide this responsibility. In addition to this, he will be pastor of First Methodist church. This is a heavily endowed organization operating in the loop and said to be worth over a million dollars. First Methodist church is planning to erect in the near future a new structure which will be an office building and an auditorium combined. This church through its heavy endowments has been able to erect buildings for other Methodist congregations about Chicago. This

is the only denominational church in the loop. The Sunday evening service in Orchestra Hall is merely a platform for speakers of various denominations, and Central Church, of which Dr. Shannon is pastor, is a church without denominational attachments.

Presbyterian Missionaries Come Home

The furloughs of many missionaries were deferred on account of war conditions and now they are coming back in large numbers. It is reported by the Presbyterian board that 139 of its missionaries are home on furlough at the present time. These have all earned their terms of rest through long periods of service. Fifty-three of these are from China, thirty-one from India, ten from Persia and nine from Africa. From other countries the average is from three to five each. The Presbyterian church has missionaries in twenty-six foreign countries. These returning missionaries spend a good deal of time among the churches and aid greatly in arousing interest in the cause. The coming year should be a record-breaking year if the furlough of these missionaries bears its proper fruit.

Congregationalists Plan for National Council

The next session of the National Council of Congregational churches will be held in Los Angeles in June, 1921. Already the plans are going forward to make this an event of great importance for the Congregational churches. A committee consisting of Moderator Henry Churchill King, Chairman Charles F. Carter and Secretary Edward D. Eaton is at work making up the program for the occasion. Each association of Congregational churches is entitled to a delegate in the national body and one additional delegate for each ten churches or major fraction thereof. State conferences are also entitled to representation at the rate of one delegate for each ten thousand of membership. At the autumn meetings of these associations and conferences, the delegates are being chosen who will go to Los Angeles. The Congregationalists permit each delegate to pay his own expenses to the national gathering, while the Presbyterians assess each member of the church a small sum to provide the expenses of General Assembly.

Disciples Ministers of Chicago Decline to Approve General Convention Action

The Disciples Ministers meeting of Chicago held on Nov. 1 brought out the largest attendance within a year. The discussion of reports from the General Convention at St. Louis was the feature of the day. The interpretations of Rev. Orvis F. Jordan, of Evanston, and of Rev. J. M. Rudy, pastor of Ashland Avenue church, Chicago, represented dif-

ferent angles in the discussion. The reports inevitably centered upon the action of the convention in declaring against "open membership" on the mission field and in favor of the recall of missionaries not in sympathy with this action. A resolution was offered pledging the Chicago ministers to support the action of the convention. The motion went to vote without discussion, other than that which preceded it, and was rejected by a large majority, only two ministers voting in favor of the resolution.

Congregational Leader Moved Up

Rev. G. T. McCullum has for many years been the efficient state secretary of the Congregationalists in Illinois. He came to this position after holding several pastorates in the state. Under his leadership the state organization of his denomination has been put upon a sound financial basis and endowments have been built up which will guarantee its perpetuity. Recently Dr. McCullum resigned as state secretary to become the secretary of the Church Building Society of the denomination for the Chicago District. He will devote his efforts in the next few years to the task of helping Congregational churches to secure more commodious and modern structures.

Convincing the Students

The propaganda of local churches is no longer doctrinal argument but an appeal for fellowship. This is illustrated by a booklet recently issued by the Congregational church of Manhattan, Kans. This booklet recites the facts of the personnel of the church, showing that forty-three members of the faculty of the local agricultural college are Congregationalists. This booklet is put into the hands of incoming students and is said to be very effective in interesting them in the local church.

Dean Beebe Is Inaugurated

Dr. James A. Beebe was recently inaugurated as the dean of the Boston University School of Theology. Representatives of near-by divinity schools were present and brought congratulatory messages. The Methodist bishop of that area, Dr. Edwin H. Hughes, delivered the charge. Dean Beebe then responded by making a statement of the ideals which he carried with him to the new task. The district superintendents of New England were present and participated in the service. Several hundred students of Boston University are preparing for various kinds of religious work and eventually most of these will come under the care of Dean Beebe. He has the honor of presiding over the leading seminary of the Methodist Episcopal church.

Entire Congregation Transported

The automobile makes many things possible in religious work which were not possible formerly. The White Congregational Church of London, N. Y.,

has had a pastor in recent months while the Congregational Church of Ogdenburg has had none. The Lisbon church loaded up its members in automobiles and went over to the pastorless church nine miles away and held a service. A hundred and sixteen people were carried in twenty-six machines. This friendly visit was much appreciated by the people of Ogdenburg.

Retreat of Boston Ministers

Eleven different denominations united in a retreat for ministers held in the Church of the New Jerusalem (Swedishborgian) in the heart of Boston. Dr. E. T. Root of the state federation of churches presented Dr. Doremus Scudder, the new executive secretary of the Boston Church Federation, and the latter spoke on the mystical approach to God. Dr. Floyd W. Tompkins, rector of Holy Trinity Church, Philadelphia, spoke on a plan for each church to conduct special evangelistic services the week before Easter. His address dealt with the purpose, spirit and method of the Christian ministry. The various speakers asserted that parish evangelism was three times as successful as the work of the professionals. The net result of the day's fellowship is that Boston ministers will work with a new sense of unity and co-operation the coming year.

Secretary Macfarland Visits the Waldensians

Secretary Charles S. Macfarland, of the Federal Council of Churches, recently made a visit to the Waldensians of northern Italy. Since the ninth century this Christian group has maintained a separate religious organization and has

endured over thirty bloody persecutions by the Roman Catholic church. Many times tourists in the Alps have been very near the Waldensian churches over Sunday but have not known of their presence. These people have colonized, in various parts of the world, a thousand of them now being in New York. Secretary Macfarland asserts that a new department for Federal Council activity is to be inaugurated in order to furnish funds for the Waldensians who present such a unique opportunity for taking the gospel to Italy. It seems to a number of Christian leaders that it is better to give the native Protestant movement of Italy relief and aid rather than to import American denominationalism into that land where it will have a hard time making headway against the united opposition of Rome.

Religious Welfare of the Jews

There are now 1,800,000 Jews in New York, which is nearly twice as many as ever lived in Palestine, and of course many times the number that ever inhabited Jerusalem. These Jews are nine-tenths of them out of touch with the synagogue and are therefore a people without a religion. Many Christian organizations are now engaged in studying this challenging home mission problem.

Scottish Churches Behind Prohibition

Prohibition has been a backward movement in the British isles on account of the scant interest given the matter by the churches. That this attitude is changing is made evident by recent reports from Scotland. Under a new law, communities may vote for prohibition under

Church Federation Issues Annual Report

The Chicago Church Federation has just closed the best year of its history. At a meeting on October 26 the annual report was given to the board of trustees. Thirteen religious communions in Chicago have fellowship with the Federation. One of the important functions of the organization the past year has been the holding of conferences on special church interests. Three hundred of these have been held, almost one for every working day in the year, and the attendance during the year has been 85,000. Many eminent churchmen have been brought to the city for the conferences and the union minister's meetings. Among these one notes the names of Rev. Charles Stelzle, Rev. Alfred E. Garvie, and Rev. William F. English, Jr. The meetings cover a wide variety of interests. The Irish Protestants held a large meeting under Federation auspices during the year. There was an evangelistic conference, a church advertising conference and a meeting to hear the echoes from the Cleveland meeting.

The finances of the organization are never quite ample, but have been provided more generously this year than

ever before. The receipts were \$20,365.60. These funds come from 1,500 individual contributors. The churches as churches provided only one-third of the budget. This is not regarded as a desirable method of financing the organization, but it seems the best that can be done at present. The Presbyterian denomination has distinguished itself for loyal support of the organization.

The work of the Federation in public institutions has been widely noted in the religious press, reaching as it does fifteen of the twenty-two institutions. During the year Emerson O. Bradshaw was appointed as general secretary of the Commission on Public Institutions. The publishing work of the organization covers a wide variety of interests. This includes ten issues of the Federation Bulletin besides many pamphlets on special interests.

Dr. Dobson, formerly in charge of the Interchurch office in Chicago, has been called as executive secretary but has not yet given his answer. Dr. Willett retires after a brilliant administration, to open the western office of the Federal Council of Churches of Christ in America.

local option, or "local veto" as it is called there. Many communities will vote this fall and the leading evangelical churches are joining in an effort to carry the election. This is quite different from the attitude of the old-time parson who took a "wee nip" at each home where he made a pastoral call, and whose calls therefore had a fixed numerical limit.

Prayer and a Football Victory

The football team of Centre College of Kentucky won a victory against Harvard this year through prayer. At the end of the first half the score was against them and it is said that as a result of prayer they gained fourteen points in the last half of the game. Meanwhile the theologians are busy with the problem of what the Almighty would have done if the Harvard team had prayed also. The incident has promoted much discussion of the validity of the older views of prayer.

Plan Memorial for Dr. Herring

The untimely death of Dr. Hurbert C. Herring, Secretary of the National Council of Congregational Churches, this past summer has made a deep impression upon the mind of his denomination. A plan has been completed to create a perpetual fund in memory of the deceased leader. The income of this fund is to be paid to Mrs. Herring for the remainder of her life, and after that it is to be devoted to the needs of aged ministers of the denomination. The various secretaries of missionary and benevolent organizations are the committee formulating the plan.

Calls Churches Social Clubs

The religious liberals of this country of the ultra sort are loud these days upon the subject of the impotency of the church. Dr. Jesse H. Holmes, President of the National Federation of Religious Liberals, and a teacher in Swarthmore College, said recently: "The churches' function has shrunk to that of a social club of middle class people of comfortable incomes in which it teaches mildly the middle-class personal formality, and feebly asserts certain medieval theological formulas which it doesn't understand, and is not really interested in." While he is pessimistic about the church as it is, he believes in the possibility of a catholic church that would really be effective. In this point he says: "The church, if there can be said to be such a thing, is the only world-nation, and if it can be roused to its real meaning, it is still the hope of the world."

Christianity for the Hebrews

The movement for evangelizing the Jews takes on more bulk every year. A recent report from Rev. John L. Zacker in the Missionary Review of the World indicates the type of activity now going on among the sons of Israel. He says: "The word 'Conference' when defined, comes to mean the calling together of

representatives of various powers for the adjustment of difficulties and differences. The Hebrew Christian Alliance Conference refrains from doctrinal discussions or interfering with church traditions of form. Its mission is nothing more or less than a continuation of Apostolic Hebrew Christianity, thereby bearing witness to the Jew, the Gentile and the Church of God. Jewish followers of Jesus, the Messiah, representing no less than twenty-one denominations, now meet annually in America as one united body. The Sixth Conference met in the First Baptist Peddie Memorial church, Newark, New Jersey. The Rev. S. B. Rohold, Secretary-Treasurer, and the Field Secretary, Rev. A. Lichtenstein, gave reports that were encouraging. Rev. E. Newman, since the last conference in Cleveland, has located some prominent Hebrew Christians who were not known before. Among these are relatives of Justice Brandeis. Local branches of the Alliance have been organized and reorganized, struggling missions have been helped and literature distributed. For the coming year, Rev. H. L. Helyer was elected to the presidency, Rev. A. Lichtenstein, general secretary; Rev. Elias Newman, evangelist, and Rev. Joseph R. Lewek, recording secretary and treasurer. Rev. A. I. Dushaw was elected as the Alliance representative to the Holy Land. As a result of the conference two evangelists are being sent to Palestine, two to Russia and the home field will be strengthened. The immediate establishment of a national headquarters is authorized, to be combined with a Bible Training School. "The Watchman" ceases to be a Yiddish supplement. Its size is to be doubled. Rev. S. B. Rohold was elected editor to the Alliance Quarterly. Immediately, through currency and pledges \$6,000 was raised. The European greetings from Rev. David Baron and Professor H. Strack, D.D., were thoroughly appreciated and ordered to be printed in pamphlet form. Mrs. E. Herman's inspiring article on 'The Hebrew Christians of the Ukraine' touched a tender chord of the conference and was also ordered to be printed in pamphlet form."

Bulletin on Race Relations

The Home Missions Council has issued a new bulletin on Race Relations. Unlike many bulletins, it is an impressive compilation of facts. Among the interests treated are Negro Migrations, Facts of Violence, The Effects Upon Negroes, The Christian Conscience of Chicago, The World War and its Effects, Negroes Who Have Made Good, The New Negro, What Denominations are Doing, National Remedies, Better Church Life and What Can Christians Do? These facts will be of great service to ministers who accept the challenge of today to help remedy racial evils. The publication of this bulletin is based upon the realization that the most fundamental task in Christian Americanization is the attainment of common ideals of life and character among the varied peoples of this country and the promotion of a spirit

of genuine brotherhood through all classes and races in our land.

Churches Invited to Negro Education Conference

The ministers and church people of America have been invited by Dr. P. P. Claxton, commissioner of education of the United States government to take part in a Citizens' Conference on Negro Education which will be held at Atlanta, Ga., in the senate chamber of the state capitol on November 19, 1920. Mr. Claxton says, "The southern states are spending millions of dollars annually to improve the negro schools. The amount will be increased within the near future. It is important that this money should be used to the best advantage."

Montana Plan of Home Mission Work

In Montana an agreement has been reached among the home mission leaders by which definite territorial allotments will be made to each denomination to cover if possible every bit of territory in the state. The so-called Montana plan specifically rejects any effort to amalgamate churches or to organize union churches, being an effort to strengthen denominationalism in the field, and yet eliminate some of the neglect of communities which has marked the work in the past. Provision is made for affiliated or associate membership for church people not wishing to forsake their denomination. If the plan is successful it will, no doubt, be copied in other states.

Church Takes on Staff of Workers

Ridgewood Church of Christ in Brooklyn, which has Disciples affiliations, has recently made a large increase in its staff of workers. Rev. Kirby Page, well-known Y. M. C. A. worker, has taken the pastorate and Rev. W. A. R. McPherson, who is about to complete the requirements for a Ph.D. degree at Columbia, is the director of religious education. Mr. John J. Weber has been employed to care for the social interests of the church. He has had a successful experience as a Y. M. C. A. secretary. Part of this expansion has been made possible by a generous gift of money from Mr. Sherwood Eddy.

Presbyterians Begin Work Among the Jews

The Presbyterian church has made a serious beginning in a campaign to win the Jews of America to Christianity. Dr. John Stuart Conning has been appointed recently as superintendent of a department of Jewish evangelization. For several years past he has been president of the Presbyterian Training School of Baltimore, Md., and superintendent of home missions interests of the presbytery of Baltimore. Jewish work is being done in the cities of Newark, Baltimore, Philadelphia and Brooklyn. Enlargement and improvement of this work is considered in a projected budget for next year, in which \$185,000 is set aside for these activities, \$140,000 to go into build-

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ings and \$45,000 toward maintenance. Dr. Conning will have offices in New York where he can study his field at first hand and lay out a program for reaching the Hebrew people with the gospel as interpreted by modern Protestants.

Swindling the Ministers

The Savings Division of the United States Treasury has investigated some of the plans whereby ministers are swindled out of the savings of a lifetime. Because of their inexperience in business they are known by certain types of promoters to be peculiarly open to the schemes of wily men. Dr. James DeWolf Perry, pastor emeritus of Calvary Episcopal church of Germantown, Pa., was swindled out of \$18,000 this past year by the purchase of stock in a Tennessee company. He finds himself in old age without resources. The government savings department is advising more conservative investments, particularly in the government's own securities, which are always good.

Wayside Pulpit of the Unitarian Church

The most unique plan for advertising religion on church billboards is that of the Unitarians in connection with their Wayside Pulpit. Experiments were made as to the number of words a passer-by could assimilate as he walked along, and this was found to be fifteen words. These are printed on big sheets in large type to be read by pedestrians. Some of the best writers of the denomination have been enlisted in the task of preparing these messages, and for the most part they are of constructive character. It is believed that two million people read these signs every week. This denomination advertises a five point system of doctrine as follows: "The fatherhood of God, the brotherhood of man, the leadership of Jesus, salvation by character, the progress of mankind onward and upward forever." These five points are consciously opposed to the five points of Calvinism.

Christmas Extraordinary

Get EARTH'S GOLDEN DAY—(The birthday of the Prince of Peace) for your Sunday school or Young People's Christmas Service and you will have a strong, impressive program with a meaning. Words by Rev. George O. Webster; music by J. H. Fillmore. Sample sent for 4 2-cent stamps. It will be worth the price if you use but one song or exercise from it.

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Presbyterians Will Spend Money in Europe

The Presbyterian church has recently authorized the expenditure of \$150,000 in Europe on relief. Reports having come to the board that some relief funds had been used in Europe for political purposes, the Presbyterians have created special committees in Hungary and in Transylvania to disburse their funds. The Waldensian church of Italy will receive \$20,000; the Protestant churches of Czecho-Slovakia, \$25,000; the Protestant churches of France and Belgium, \$35,-

000; the Reformed churches of Hungary, \$35,000; the Reformed churches of Transylvania, \$35,000. It is proposed that for the coming year the appropriation shall be more generous, and an amount totaling \$250,000 will be written into the new budget of the church. The Presbyterians are wisely using their funds in relief rather than in denominational propaganda.



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The need of meeting places for social and religious purposes was never greater, but the provision is very inadequate.

The American Church in Paris

is making a tremendous effort to meet these conditions and is challenging the people of America to stand back of its enlarged program.

An adequate Building and Endowment Fund must be raised immediately here in America, and this appeal to our Christian people is made that these young business men and students shall come under the most wholesome influences while in Paris. When they later return to America, they must come

Strong in Mind, Body and Spirit

fitted to be constructive leaders in the finer life of our Nation.

Two million dollars will be needed for new sites and buildings and the carrying on of a broad and comprehensive social and religious program. Generous contributions and assurances already indicate that \$500,000 will be given by the various denominational boards of America, \$500,000 will be raised for Endowment by 500 churches. Many very generous contributions to the above have already been received. This one million dollars is payable over a period of three years, but \$1,000,000 *must immediately be pledged by individuals* to provide for present urgent needs.

This Is Where You Can Help

We need large gifts but we also need small gifts. Complete information of the whole program furnished on request. Send just as generous a check as you can to the Co-Pastor, REV. STANLEY ROSS FISHER, 14 Beacon St., Boston.

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Is Christian Theology Christian?
Can Christ's Religion Be Used to Cure Disease?
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